

# Mans Chief Guide TO ALVATION.

Wherein  
Laid down many good Instructions and Mo-  
tives to stir every poor Soul, that he  
may be able in these sinful dayes  
to withstand Satans assaults.

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I Cor. 16. verſe 13; 14.  
Stand ye, Stand faſt in the faith, quit your ſelves  
like men, and be ſtrong, &c.

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Written by Thomas Robins, B. of D.

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Edinburgh, Printed in the year, 1688.





# Mans Chief Guide

T O

# SALVATION.

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Matth. 11. 28. 29.

*Come unto me all ye that labour, & are heavy laden,  
and I wil give you rest: Take my yoke upon you,  
and learn of me, for I am meeke and lowly in  
heart, and ye shall find rest unto your souls.*

**M**Y beloved, you may here see the great love that our blessed Lord and Saviour Jesus Christ bears to poor sinners: First, of calling us so lovingly, Come: and to us, as I may say: Come unto me. Secondly, we may plainly see who it is that should come; All ye that be heavy laden. And thirdly, the chiefeft reason of this why he calls us, because he will give us rest: I, but what rest? The everlasting rest of our souls.

Indeed, my Brethren, I desire you all to take notice that our Saviour Jesus Christ, hath a great love to us, in calling us so lovingly as he doth here in this place of Scripture, I, and in manie more: But alas, how

many is there that regards it? No, no, we are the more ready for to run the furthest from him, little knowing the danger that may follow; for sin is so pleasant unto us, that we never regard what any says to us, when we be a going to any sin. As for example, these three sins which I here shall name unto you, that is to say, Pride, Whoredom and Drunkenness, which are the three terrible crying sins of this Nation: Yet let us but busie our selves about one of these, though the Lord himself calls, we will not hear.

In the first place, Drunkenness is a most notorious sin, and a delightfull sin: For when three or four, more or lesse, are got in the Ale-house bench, there to make mery, never thinking on the danger that may follow, but there they sit quaffing and making themselves merry till they be so much inflamed with it, that they forget themselves, and so become drunk, and then any sin is common with them: Then the wicked sin of swearing must be maintained by swearing of one great oath after another, which is a most base and notorious sin: and I pray God that every one of us may have a care how we follow any such terrible sin, for certaintie the Lord is sorely offended



offended at this Land and Nation, for maintaining this sin of Drunkenness so much as we do: Therefore, in the Name of God, I desire every one of you to have a care of this terrible sin of Drunkenness: for certainly this is a great cause to stay men from coming to our Saviour, although he calls us so lovingly, as he doth in this Text, as to come unto me all ye that labour and are heavy laden, and I will give you rest. But certainly, my Brethren, the Lord will punish us for this sin; for we may assure ourselves that he doth take notice how we do lead our lives. I pray you look into the 28. Chapter of *Isaiah*, and about the 4. verse, and there you may see that the Lord took notice of the Drunkenness that was amongst the people; But they also have erred through wine and strong drink, and are out of the way: the Priest and the Prophet have erred through strong drink, they are swallowed up with wine, they are out of the way through strong drink, *Isai. 28. ver. 4.* By this, my Brethren, you may see that the Lord takes notice of this wicked sin of Drunkenness, and I pray God give every one of you grace to have a care that we fall not into this wicked sin; for certainly it is one of the crying sins of the Nation,

which cries out for judgment against us.

Secondly, I desire to exhort you to have a care of that most abominable sin of pride, for that is a sin that the Lord joyns to drunkenness, as you may find in *Isai. 28.* verse, 1: for there the Lord cries out against them both, for there he cries, *Wo to the Crown of Pride, to the Drunkards of Ephraim, whose glorious beauty is a fading flower*: But for all this, who is he that doth seek to flee from this sin of pride? No, no, it hath too much pleasure in the eye: Nay, rather than we would step one foot back from it, we had rather set two forward to maintain it: But truly, good people, I must needs tell you, this is not the way to bring you into the way of salvation, no, it will build a strong wall of separation between the Lord and you; therefore in the name of God have a care of it, for certainly the Lord will have account given him at the latter day: Then it is not your Silks, nor Satin, nor your fine apparel that can do you any good: No, my Brethren, that your gay attire will be odious in the sight of our Lord and Saviour Jesus Christ; and the rottenness of your hearts will stink in in your own nostrils: therefore I desire you once more to have a care, and to strive by  
all

all possible means to refrain from all sin whatsoever, and strive to be ready to make answer to the Lord, when he calls us to account, as he did the servants of the Gospel, to whom he had formerly given the talents, to see what good use they had made of them; and some had put them to good use, and the Lord did commend him that had put them to good use: [ his Lord said unto him, well done thou good and faithful servant, thou hast been faithful over few things, I will make thee ruler over many things, enter thou into the joy of thy Lord. *Matth* 25. verse 23. ] And thus you may see what a gallant thing it is for every Christian to make good use of their time, while they live here on earth, that they may be able to give a good account at the latter day, when they are called to the Judgment-Seat, as this faithful servant did: then may they come to receive the same reward, and so enter into the joy of the Lord; but have a care that ye be not found like the wicked and slothful servant, for fear the Lord say the same words to you, as he did to him in the 28. Verse of this Chapter, in these words, Take therefore the talent from him, and give it to him that hath ten talents. Indeed this *was* a great discouragement to



*Mans chief guide*

to that servant; but this did not serve his turn; now the worst came after, for it was not the loss of his substance which the Lord lent him, that could make recompence, as you may see in the 29, and 30. Verses of that Chapter; For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath, and cast ye that unprofitable servant into utter darkness, there shall be weeping and gnashing of teeth, Matth. 25. Verse 29, 30. Even so will it be one day with us, for the Lord must and will have an account given him, then happie is that poor soul that hath anie spark of grace in him, to bring him unto the way of repentance: For certainlie, if you will but labour while you live here on earth to serve the Lord with a true heart, then no doubt but the Lord will give you rest in that blessed Kingdom, and speak unto you these comfortable words, as he spake to the people in *Isai.* 41. verses 9. 10 *Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, thou art my servant, I have chosen thee, and not cast thee away: fear thou not, for I am with thee: be not dis-*



to Salvation.

9

ismaid, for I am thy God: I will strengthen  
thee; yea, I will help thee; yea, I will uphold  
thee with the right hand of my righteousness. O  
what a comfortable speech was here to be  
spoken to a sinner from so good & gracious  
God? O what man or woman that hath  
no fear of God before their eyes, but they  
would strive to please so loving a God as we  
have, that is alwaies careful over us, & caring  
for us, to put us in mind of him; nay, good  
people, this calling is not all, but he makes  
as many a great promise, and all is to win  
our love to him, as you may see in that 4.  
verse of the 51. of Isaiah, v. 4. *Hearken to  
me, my people, and give ear unto me, O my  
nation: for a Law shall proceed from me,  
and I will make my judgment to rest for  
light of the people. Break forth in joy,  
sing together ye waste places of Ierusalem,  
for the Lord hath comforted his people, he  
hath redeemed Ierusalem, Isaiah 52. 9. I  
will declare thy righteousness and thy works,  
for they shall not profit thee; when thou cryest,  
let thy companions deliver thee: but the wind  
shall carry them all away, vanity shall take them;  
but he that puts his trust in me shall possess the  
land, and shall inherit my holy mountain, Is.  
7. v. 12, 13. Here we may see what a love  
the*

the Lord hath to us, if we would but love him; but alas! how would we love him which we did never see, and cannot love our poor Brethren which is dayly with us we have many days of fasting, many day of humiliation, which is wery good; I but how do we fast? to breed dissention with our neighbours, and for an outward show and inwardly inventing strife and debate as the prophet *Isai*, saith in the 58. of *Isai* and about the 4. verse.

(Behold, ye fast for strife and debate and to smite with the fist of wickednesse. And I pray God that there be not a great many of us that do use to fast after this manner, for I am afraid there be too many now a days that make a great show of going to Church to fast and pray, and yet bring but an evil heart back again; for either they have some grudge to some neighbours, or one evil thought or other: for if nothing else canker their hearts, they will have a grudge towards the poor, & the poor should be the chief of their fast, as you may find in *Isai*, 58. ver. 7. of this Chapter, for the Prophet challengeth the people about their fast, because he saw it was wicked, for saith he, *Is it such a fast that have chosen? a day for a man to afflict his soul? is it to bow down his head like*

to salvation.

I I

love him? wilt thou call this a fast, & an acceptable day unto the Lord? Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke? that ye give no to deal thy bread to the hungry, and that thou bring the poor that are cast out, to thyne house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Indeed, good people, you may see here is the fast that we should like, if we should fast to please God, then we must feed the hungry, cloath the naked, and seek to comfort the afflicted; but indeed, I am afraid that there is but a few here that can say with a safe conscience, that they do make such a fast as this: But indeed, my brethren, all that I can say unto you is this, I pray God give every one of you grace to fear him, and to love the poor and needy, and seek to relieve them as the Lord hath enabled us: For as Solomon saith, Prov. 14. vers. 21. *The poor is hated even of his own neighbour, but the rich hath many friends: he that despiseth his neighbour sinneth, but he that hath mercy on the poor, happy is he; And happy is he that can keep these commandments: for he that will strive to keep*



keep the Commandments, the Lord will keep him: for just as we keep God's Commandment, so will the Lord keep us: Therefore as *Moses* said to the people in *Deuteronomy* 11. vers. 26, 27, 28. so say I unto you that are here be present, *Behold, I have set before you this day a blessing and a curse, a blessing if you obey the Commandments of the Lord your God which I command you this day: Here you may see the danger that belongs to us if we keep not his Commandments: I, and the blessings that belongs to such as do keep them. And I pray God give us all grace to choose the good & forsake the evil, the Commandments the Lord give every true Christian grace to keep them, and seek to refrain from those wicked sins, which I here have named, concerning Drunkenness and Pride.*

And thirdly I desire you to have a care of that wicked sin of pride, for certainly it is a sin that the Lord is sorely displeased at, as you may perceive by that place of Scripture, in the twenty eight of *Isai*, and the first Ver. in these words, *woe to the Crown of Pride*. Nay, there is many more places in Scripture that gives us warning enough of these sins, and as the Apostle *Paul* said to the *Philippians*, so I say to you, Finally  
Brethren



brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely; whatsoever things are of good report, if there be any vertue, and if there be any praise, think on these things, Philip. 4. ver. 8. [ That you may walk worthy of the Lord unto all well-pleasing, being fruitful in every good work, increasing in the knowledge of God, strengthened with all might according to his glorious power, unfeignedly with all patience and long-suffering with joyfulness, Colos. 1. ver. 10, 11. Set your affections on things above, and not upon the things on the earth; for ye are dead, and your life is hid with Christ, Col 3. ver. 3. ] Beloved, here you may see the perfect way to find Christ; for if you would go to him, you must set your affections on things above, and not on things below; for things on earth are but dead, and of no value: No, no, it is the things above that we must set our affections on, if we mean to have life eternal: it is Christ our Lord and Saviour that sits upon the Throne that we must set our affections on, if ever we mean to have peace with him in Glorie: Then as Paul said to the Colossians, [ Put on therefore as the elect of God, holie and be-  
loved

loved, bowels of mercy, kindnesse, hum-  
 nefs of mind, meekness, long-suffering, ov-  
 bearing one another : if anie man hat  
 quarrel against anie, even as Christ forg  
 you, so also do ye: and above all things, a  
 on charitie, which is the bond of perfe  
 ness, as you may find in the 12. 13. and  
 verses of this Chapter; and as the Apo  
 faith here, we ought to forbear one a  
 ther, and if anie man wrong us, as Chr  
 forgave sinners, so we ought to forgive  
 another.

But alas, my Brethren, it is not so w  
 us now a days, now if any wrong one  
 ther, there is no forgivenesse with a go  
 many, but straight to Law, or else seek to  
 three ill turns for one, by one means o  
 ther; for if a poor man do any wrong to  
 rich man, then straight he goes to Law: A  
 if a rich man do any wrong to a poor m  
 then he will strive to do him one ill turn  
 other: I but this is against God's Comma  
 ment, as you may see by this place of Scri  
 ture, for God commands us to love one a  
 ther, and forgive one another, and so  
 must do, if we look that Christ should f  
 give us, as you may find in that 14. ver  
*Above all things that we should put on chari*  
 and that is a work which is but little u  
 n

ing, now adays; and alas, this is for want of  
have; for if we did love one another, then  
forcharitie would be used a great deal more  
gs, than it is; and certainlie we must strive to  
erfuit on both these garments, if we do desire  
nd to be one of God's perfect servants; For Cha-  
polly is the bond of perfection, Colos. 3. ver. 14.  
e and it is sanctified by the word of God and  
Chrayer, if thou put thy Brethren in remem-  
e of these things, thou shalt be a good  
Minister of Jesus Christ, nourished up in the  
works of good Doctrine, whereunto thou  
e hast attained. 1 Timoth. 6. ver. 3, 4, 5. If any  
gman teach otherwise, and consent not to the  
to wholesome words, even the words of our Lord  
of Jesus Christ, and to the Doctrine which is accor-  
ding to godlinesse, he is proud and knowing no-  
thing: doting about questions and strifes of  
words, whereof come envy, strife, railings, evil  
urmisings, perverse disputings of men of corrupt  
minds, and destitute of the truth, supposing that  
ain is godlinesse, from such withdraw thy self,  
Tim. 5. ver. 3, 4, 5.

O that everie one of us, would but strive  
to withdraw from such people, and strive  
to set our hearts and minds upon the true  
knowing of God; Meditate upon these things,  
give thy self whollie them, that thy profite  
may appear to all. 1 Tim. 4. verse 15. O  
that



that every one of you would have a strong confidence in the Lord, and carry a patient mind, so may we come to receive our reward. Heb. 10. ver. 35, 36. Cast not away therefore your confidence which hath great recompence of reward; for ye have need of patience, that after ye have done the will of God, you may receive the promise: Let your conversation be without covetousness, and be content with such things as you have; for he hath said, I will never leave thee, nor forsake thee: so that we may boldly say, the Lord is my helper. I will not fear what man can do unto me, Heb. 13. verse 5, 6.

O that everie poor soul had but so much confidence in the Lord, as to say that he is contented without covetousness, and that he is well content with such things as the Lord hath sent him, then I say, happie is he, for the Lord hath promised, he will never forsake them, nor leave them. If it be so that the Lord hath promised that he will never forsake us, O let us strive to do our best endeavours never to forsake him; for he is a gracious God, and a merciful Saviour to all such as love him, and keep his Commandments: For look into the first of James at the last Verse, and there you shall find, that pure Religion be-  
fore



the Lord, is, loving the Widows and  
 Fatherlesse; but trulie, I cannot see but  
 y be the least looked after now adays;  
 then how can we say that our Religion  
 pure: *Pure Religion and undefiled before*  
*God, is this, to visite the widows an* ather-  
*lesse in their affliction*: I pray you consider  
 s, if there be no pure Religion in us but  
 at doth visite the fatherlesse and the wi-  
 ws in their affliction, trulie it is to be  
 red we have but little pure Religion in the  
 ad: for let them be what they wil, if they  
 poor, there is little looking on them;  
 if they be rich, they shall be feasted, &  
 poor must stand back; I, but you may say  
 ur selves, that the Lord is not pleased at  
 ch doings; for look in the second of  
 mes, and there he tells us, that it is not  
 Christian's profession to regard the rich,  
 d despise the poor, But if there come unto  
 ur assembly a man with a gold ring in a good  
 yment, and if there come in also a poor man  
 vile rayment, and you have respect to him  
 at hath the gay cloathing, and say to him, sit  
 ou here in a good place, and say to the  
 or, stand thou here, or sit under my footstool:  
 re you not then partial in your selves, and be-  
 me judges of evil thoughts; Harken, my  
 ethren, Hath not God chosen the poor of  
 is world, rich in faith, and heirs of the  
 B Kingdom,

Kingdom, which he hath promised to them that love him? But you have de-  
 ed the poor, *James* 2. verse, 3, 4, 5, 6  
*Paul* saith to *Timothy*, in *1 Tm* 6.  
 17, 18. So I say to you all, Charge  
 that are rich in this world, that they  
 not high minded, nor trust in uncer-  
 riches, but in the living God, who givet  
 richlie all things to enjoy, that the  
 good, that they be rich in good Works; w  
 the Lord give us all grace so to do.

And now, I desire to give you a w  
 of Exhortation concerning these peri  
 times we live in; Our Saviour hath g  
 us fair warning in manie places of Scrip  
 concerning this, as in *Mark*. 13. begin  
 at the 5. ver. *Jesus* answering them, b  
 to say, take heed lest any man deceive you  
 many shall come in my Name and deceive  
 Nay, he had told his Disciples, he told t  
 when the people should come, as you  
 see in the 4. verse of this Chapter.  
 when you hear of wars and rumors of w  
 be ye not troubled, for such things must  
 be, [but] the end shall not be yet, *Mark*  
 verse 5. 6. Nay if you but please to  
 the whole Chapter, you shall find it  
 ge her to that purpose: Therefore, in  
 Name of God, I desire you to have a

these people, for you may see here that the Lord gives us fair warning, as you may see in the 21. Verse of this Chapter: for he, if any man shall say unto you, Lo, here Christ, or lo, there is Christ, believe him not: and in the 22. verse of this Chapter, you may more plainly understand the reason why he gives us so much warning of them: for false Christs, and false Prophets shall arise, and shall show signs and wonders to seduce, if it were possible even the very elect. And indeed good people ye may assure your selves that there are such people abroad; now therefore have a care of them: I would not say, this or that is he, for you may know them by their works: and as James saith in the second of James and the 4. verse, What doth it profit, my Brethren, though a man say he hath faith, and have not works, can faith save him? Now in the following verses you may understand the difference between him that hath Faith and no works: For if a Brother or a Sister be naked, and destitute of dayly food; and one of you say unto them, depart in peace; be ye clothed and filled, notwithstanding ye give them not these things that are needful: So is faith, if it have not works it is dead, being alone, Yea, a man may say, he hath faith,



and I have works, show me thy faith without  
thy works, and I will show thee my faith  
works: thou believest there is one God, thou  
dost well, the Devils believe and tremble, but  
wilt thou know, vain man, that faith without  
works is dead. James the second, and beginn  
ning at the fourteenth Verse, and so to the  
twentieth: So may we say to such people  
as do call themselves Christ, and a man  
cannot perceive no such works in them  
for if a man know himself to have so much  
worth in him, as to call himself Christ, I think  
I would gladdie see them do such miracu  
lous deeds as he did, that is, to cure the lame  
and the Blind, and the Sick, to raise the  
Dead, as he did; Nay, his Apostles which  
call him Lord and Master, yet they had the  
same power in themselves to do such things  
as you may see in the 28 of the Acts, and  
the 8 Verse. There you may see Paul ha  
power by the healing of a Publican which  
lay Sick of a Fever and a bloodie Flux, and  
he but touched him after he had praised  
And it came to passe that the father of the  
Publican lay Sick of a Fever and a bloodie  
Flux, to whom Paul entred in and praised  
and laid his hand on him, and healed him; and  
when this was done, others which had di  
eases in the Island, came and were healed  
so you may see by this, that the Apostle



that had some more power than ordinary men,  
but durst not call themselves Christ; Nay,  
I desire you to look into the *Acts*, 3. and be-  
ginning of the first Ver. and so to the 13. I  
pray you take notice, for it is worthy your  
observation: (Now *Peter* and *John* went  
together into the Temple at the hour of  
prayer, being the ninth hour, and a certain  
Lame man from his Mothers womb was car-  
ried, whom they laid daily at the gate of the  
Temple, which is called beautiful, to ask  
Alms of them that entred into the Temple,  
when seeing *Peter* and *John*, about to go into  
the Temple, asked Alms of them, *Peter*  
fastning his eyes upon him with *John*, said,  
look on us, and he gave heed unto them, ex-  
pecting to have received something of them;  
but *Peter* said, Silver nor Gold have I none, but  
as much as I have give I thee: in the Name of  
Jesus of Nazareth, rise up and walk; And  
he took him by the right hand, and lift him  
up, and immediatly his feet and ankle-bones  
received strength, and he leapt up, stood and  
walked with them into the Temple, walk-  
ing and leaping, and praising God, and they  
knew it was he which sat for Alms at the  
gate of the Temple, and they were filled  
with wonder and amazement at that which  
had happened unto him, & as the Lame man  
which

which was healed beheld Peter and John, the People ran together unto them in the Porch, which was called Solomons, and when Peter saw it, he said unto the people, ye men of Israel, why marvel ye at this, or why look ye so earnestly on us, as if by our own power and godliness we had made this man to walk? ] Acts third, and beginning at the first, and so to the 12 Verse. So here you may see that the Apostles had great power from God, for they did not call themselves Christ, as some will do: No, for all that you may see here, they but took hold of the mans hand and bid him arise, and he arose up from the ground and was healed, yet they say, for all this, they denied the power themselves, as you may see in this last verse. Then I say, how dare any one of us say that we be Christ, when we are not able to do as the Apostles did: For certainly, if our faith be weak, and works so small that we will fall short of his Apostles; then certainly, we are not fit to equal our selves so much with the Lord our God, as to call us Christ: Indeed I would desire at the hands of Almighty God, to guide all such into the way of righteousness, and to pardon and forgive both them and us for all our sins and wickedness, and as for all those that do hear any thing of him

him

himself Christ, despise him not as an enemy,  
but rather exhort him as a Brother: yet  
his I say unto you as you may find it writ-  
ten in *Mark*. 13. and the 23. verse, but that  
ye heard; Behold, I have fore-told you  
all these things: This is a fair warning for  
us to have a care of such people, and not  
to be one of them: for if I could hear or see  
his man do such acts as our Saviour Jesus  
Christ did, or as his Apostles did, then there  
would be some ground for their professing  
themselves Christ; but truly it is to be feared  
that they be as great sinners as ever, if not  
greater, therefore ought the more to be pi-  
etied; I exhort you therefore in the Name of  
God to pray for them; for as *James* saith, 5.  
ch. and at the 13. verse, and so to the latter  
end of the Chapter, so I say to you all, [is any  
man amongst you afflicted? let him pray: is  
any man merry? let him sing *Psalms*: is any  
man sick amongst you? let him call for the  
Elders of the Church, and let them pray over  
him, anointing him with oyl in the name of  
the Lord; and the prayer of the faithful shal  
save the sick, and the Lord shal raise him up;  
and if he have committed sins, they shal be  
forgiven him. ] But also in the last verse,  
Let him know that he that converteth a sin-  
ner from the error of his way, shall save a  
soul



*Mans chief guide, &c.*

Soul from death, & shal hide a multitude  
of sinnes. And the Lord give us every one grace  
to pray one for another; and strive to for-  
sake our wicked sins, and flee to the Lord  
our God, and forsake all other gods. And  
beseech you, brethren, suffer this word of ex-  
hortation to take impression on your hearts  
let brotherly love continue amongst you, let  
your conversation be without covetousness  
that we may all boldly say, the Lord is my  
help, I will not fear what man can do unto  
me; If any of us lack wisdom, let us ask of the  
Lord, but let us have a care that we seek  
with a true and faithful heart, looking after  
Jesus Christ, the Author and finisher of our  
faith; Love thy neighbour as thy self, & do unto  
to all men as ye would they should do unto  
to you, & in so doing thou mayest come to be  
one of that blessed company which our Lord  
& Saviour Jesus Christ doth call so lovingly  
*come unto me all ye that labour and are heav-*  
*laden, and I will give you rest;* and the Lord of  
his mercy send every poor Soul to that ble-  
ssed rest which never will have end, & that for  
thy dear Son, our only Lord & Saviour's sake  
to whom be given all honour, praise, power  
and dominion, now and for evermore. Amen



I am yours in Christ Jesus,  
THOMAS ROBINS  
F I N I S.

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